

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## PALESTINE MISSION.

### EXTRACTS FROM MR. FISK'S COMMUNICATIONS.

[Of the history of Malta it is not necessary to say more, in this place, than that it was given to the Knights of St. John of Jerusalem by the Emperor Charles V, in 1530; and that the order held possession of it till 1798, when it was forcibly taken from them by Bonaparte. The British soon after blockaded the island, and besieged the strong places, which surrendered in 1800. Malta has ever since remained in possession of the British, to whom it was confirmed by the treaty of 1814. It is of vast consequence to the cause of truth, that presses are now established here, and schools commenced. A new era has arrived. This central situation, so near Europe, Africa, and Asia, and holding so easy a communication with three quarters of the world, is now likely to be the focus of religious intelligence, and the point whence evangelical labourers shall proceed into all the surrounding regions.]

[*Mis. Her.*

#### *Description of Valetta.*

At present, the principal city on the island is Valetta. It is built entirely of stone, and is consequently exempt from one of the greatest evils to be feared in the cities of the Levant;—viz. *fire*. It would be almost impossible to burn a house here, if a person should undertake it; and it would be quite impossible that a fire should spread in any part of the town. The streets are in general well paved; and are kept tolerably clean by the labors of convicts, who clear and sweep them regularly, under the direction of soldiers. The houses are, almost without exception, well built and excellent. The churches are numerous; and the larger ones, particularly, are furnished with two or three bells each, and some of them with still more. These are rung almost perpetually. The streets cross regularly at right angles; and, at the respective corners, are images of the different saints; as St. Augustine, St. Francisco, St. George, the Virgin Mary, &c. &c. Under many of these images there is an inscription, in the name of the bishop of the island, promising 40 days indulgence to every one, who shall repeat before the image a *Pater Noster*, an *Ave Maria*, &c.

I have inquired of two priests, and several others, about the import of this promise; but can get no satisfactory answer. One says, it means 40 days earlier release from purgatory. Another says, it means a release from forty days of penance imposed by one's confessor. A third says, it does not mean precisely 40 days, but a much less period, the duration of which is not precisely known; for instance, if a confessor orders 40 days fasting as a penance for some sin, this indulgence may perhaps release from one day of it. Thus we see, in passing through the streets, that the city is given to idolatry. The population of Valetta is about 20 or 25,000. West of the town is a small bay, which forms the harbor called *Marsa Musciet*, in which vessels perform their quarantine. In the middle of it, is a small island, on which stands the *Lazaretto*. In the time of the knights, this was a prison for slaves. East of the town is the great harbor, and, beyond it, forts *Ricasoli* and *St. Angelo*, and the towns *Sanglea*, and *Vittoriosa*. At the north end of the town, between the two harbors, is fort *St. Elmo*. The south end connects with the country.

#### *Visit to Citta Vecchia.*

Not long after my arrival in Malta I one day made an excursion into the country. I went in company with five military gentlemen, all of whom I have the happiness to consider as brethren in Christ. We went first to the palace and gardens of *St. Antonio*. This place was the public property of the knights. It is now the summer house of the governor and his secretary. The gardens occupy, as the gardener informed us, about 30 acres of ground; and are filled with plants, flowers, and fruits, of innumerable kinds. From *St. Antonio* we went to the ancient capital of the island, now known by different names, *Medina*, *Citta Vecchia*, (*Old City*) *City Notable*, &c. It is six or seven miles from Valetta; and contains about 3,000 inhabitants. After visiting the cathedral of *St. Paul*, a very magnificent building, we went to the grotto, which bears the name of the same apostle. It is beneath a church; indeed one of its apartments is a subterranean chapel. In another, which is about the size of a small bed-chamber, is a marble statue of the Apostle, who, according to the tradition of the place, used

to retire to this retreat for his devotions. A young ecclesiastic, who accompanied us, broke off some pieces of the stones and gave them to us, saying, that they would prevent all harm from the bite of serpents. I inquired if he had ever experienced or witnessed its efficacy. He replied, "No; but they say so."

#### *Visit to the Catacombs.*

From this grotto we went to the catacombs that are near by. As I have not seen any catacombs before, I cannot compare these with others; and our examination of these was so hasty and imperfect, that I can say but little about them. We entered a number of subterranean apartments, of different sizes. The rooms are altogether excavations in the solid rock. We observed a great number of small excavations, like coffins of different sizes. Our ecclesiastical guide told us, (and others have told us the same,) that there was an avenue which led to *Boschetto*, (two miles distant,) and another which led to *Valetta*; but these and some others have been closed up because many persons, venturing in too far, had never returned. On my telling him, that when the Saracens possessed Malta, Christians used to live in caverns and catacombs, he said that was impossible, for there were no Christians in Malta before the time of St. Paul. I was not able to convince him, that St. Paul was here long before the time of the Saracens. *Bres* considers these catacombs as the work of the Greeks, who settled in Malta. From the catacombs we went to the *Boschetto*, a place distinguished from almost every other spot on the island, for its groves of fruit trees and a delightful fountain. In the course of the day, I had considerable interesting conversation with the gentleman who accompanied me. How delightful to see military officers, who unite with agreeable manners and extensive information, humble and ardent piety!

#### *Condition of the People.*

The island contains about 25 lasals or townships. A lasal includes a village and the surrounding country. The inhabitants are generally poor, and many of them live miserably. At least this is true, and most emphatically true, if we compare them with the people of the United States. Their situation in regard to *literature* is deplorable enough. The great body of the people, and in the country almost all without exception, know no language but the Maltese. This scarcely deserves to be called a written language. It is a dialect

of the Arabic; but the Arabic alphabet is totally unknown to the Maltese. In writing letters, in their own dialect, they always use the Roman character. I have seen no books in their language, except a Popish catechism, the Gospel of John, a grammar and a dictionary. The catechism was published by the bishop, for the religious instruction of children; and is the only book, that is generally known among the common people. Of the laboring class I am told very few can read even this, though perhaps they may have learned it when boys. The Gospel of John was translated under the superintendence of the Rev. Mr. Jowett, and printed by the Church Missionary Society. This has but just begun to be circulated; and the circulation of it will probably be attended with difficulty. It can, however, scarcely fail to be useful, both in a religious and literary view. The Gospel of Matthew is now in preparation. The grammar is by *G. P. F. Agius*, an ecclesiastic; and the dictionary is by *Vassali*. These will be of use, no doubt, if the language ever comes to be cultivated; but, at present, the Maltese are very little the wiser for them. There are schools in the different villages, in which children are taught the catechism; often however by rote, without ever learning to read. Out of Valetta, such a thing is seldom heard of, as a woman being able to read.

#### *School of Camilleri.*

There is now a very interesting school in operation at the lasal Zeitoon. It was commenced in 1818 by *Don Luigi Camilleri*, a Catholic priest. He is a native of Malta; but his mother was a Spaniard; and he had his education, and passed 35 years of his life, in Spain. He came to Malta about eight years ago; and, after considering in what way he could best promote the welfare of his countrymen, he determined on establishing a school at Zeitoon. The lasal contains about 4,000 inhabitants. He began a school with 30 or 40 boys. Mr. *Migino*, the Spanish consul, became acquainted with his plans, and gave 700 pounds sterling to build a house for the school; and, before his death, which happened not long after, he bequeathed 100 pounds more to the school. In January 1821 the school was opened, in the new building, on the Lancasterian system, with about 80 boys. This year a school has been opened in another apartment of the same building for girls. There are now about 100 boys and about 50 girls. Don Luigi receives no compensation for



teaching; and the incidental expenses of the school are defrayed by donations and subscriptions, among his friends. He seems engaged in his work with a zeal truly laudable. He earnestly desires to see his countrymen more enlightened, and less superstitious. I made some inquiries of him one day concerning the education of the people in the country. His reply was; "Not one in 100 knows how to read; among the women, none at all." Were the island blessed with a few more such men, the prospects of the rising generation would brighten.

#### *Literary Institutions.*

There is a school, or college of some sort, at Citta Vecchia; but I know little about it. The principal literary institutions of the Maltese are the Library of the Knights, and the College of the Jesuits. Both these are now in the hands of the government. The library is open at certain hours, every day except feast days; and all persons have free access to the books, but no book can be taken from the room. A large part of the volumes are in Latin; many in Italian; some in French and other languages. There are very few modern publications among them. The whole number of volumes I believe, is 50 or 60,000. It was founded by a knight in 1760, who gave 9,700 volumes. Afterwards, whenever a knight died, his books were added to the public library. Formerly the Jesuits had a large establishment here. What was then their college, is now the university of Malta. Its funds have fallen under the management of the English government, but are still devoted to the support of the institution. There are 15 or 20 professors, and perhaps 200 students. Dr. Naudi is professor of chemistry in this institution. I apprehend the stipend of the different professors is not very great.

There is a Lancasterian school in Valetta. Mr. Joseph Naudi, a brother of Dr. Naudi, is the master. He learned the system in London, and engaged in his present useful work in 1819. The government gave rooms for the purpose in one of the public buildings. The school now consists of 200 boys and 150 girls. The whole number that have been admitted from the first, is 606 boys and 330 girls. There are now six Jews in the school. The course of instruction, I believe, is the same as that pursued in the Lancasterian schools in England. The expenses, amounting to about \$800 a year, are defrayed by a Society formed in Malta for the purpose, and

consisting of English residents and Maltese. Sir Manly Power, the Lieut. Governor, is patron of the school. In Valetta, a great part of the inhabitants speak Italian, and the children of respectable families are taught to read and write it. In many families, French is also taught. Men of business sometimes speak English. A newspaper is printed twice a week in English and Italian, by the government. Generally speaking, the inhabitants of the island have neither means nor inclination, for cultivating literature and the sciences. Should they continue permanently under the English government, a most happy change in this respect may be anticipated.

#### *Religious state of the People.*

In regard to religion, I apprehend the Maltese must be considered among the most dutiful and devoted sons of the church of Rome. In the bishop's catechism, in reply to the question, "What do you believe?" the child answers, "I believe all that which our Holy Mother Catholic Roman Church believes and teaches." Probably few of the Maltese could express their creed more correctly, or assign any better reason for it. My Arabic master, who is a priest, has told me, "We ought to believe *blindly*, whatever the church says." The Pope sometime since sent permission to relinquish a considerable number of the festivals, so far as to labor during the day, after attending mass in the morning. But the Maltese (whether excited to it by their priests or not I cannot say) refused to comply with the new plan, and strictly observe all their festivals as before. The ecclesiastics are very numerous. The streets seem always full of them. The whole number in Malta, I have not been able to ascertain. Some say 500; others 1,000; and others say not less than 3,000. Only a small number of these are preachers. The others find employment in saying mass, hearing the confessions of the people, visiting the houses of the people at certain seasons to bless them, administering the sacraments, &c. A certain course of study is requisite, and preparatory to the office; but after being once ordained, study seems to be very generally neglected. I have sometimes asked the Maltese, why their priests, since they are so numerous, do not establish schools, and teach all the children and give them a good education. The answer generally is, either that they are too ignorant, or too lazy. It often happens, on the Sabbaths and great festivals, that public processions pass through the streets. A large company of

ecclesiastics, in their sacerdotal robes, with lighted candles in their hands, bear along the image of the saint, to which the multitude reverently uncover their heads. When any person is supposed to be dying, some priests go with the host, or consecrated wafer, to administer it to the sick person, accompanied by several boys in white robes, who gingle little bells, as they pass through the streets. The people who are in the streets, kneel as the host passes. *In vain do they worship, teaching for doctrines the commandments of men.*

#### *A Jew.*

I have become particularly acquainted with only one Jew in Malta. His name is Abraham Cohen. He is a native of Leghorn; and, while in that city, his attention was seriously excited to Christianity many years ago, by intercourse with Catholics. To prevent his being baptized, his father sent him to Tunis. After remaining there several years, he came to Malta. Here he met with Mr. Wolff, who spent much time in giving him instruction. He speaks of Mr. Wolff as the means of opening his eyes to see the truth. He has since received instruction from Mr. Wilson. I had several interviews with him. We read the Scriptures in Hebrew and Italian, and conversed at some length about the Christian religion. He seemed fully convinced of its truth and desired further instruction. He desired very earnestly to be baptized; but he knew so little about real Christianity, and the evidence of his real conversion to God was so uncertain, that we felt it a duty to defer his baptism, for a time at least. On his leaving Malta for Corfu, I gave him a Hebrew Bible for his own use, and 100 tracts to distribute. God grant that we may soon see many Jews in the same, or a still more favorable state of mind.

#### *Turkish Merchants.*

On my arrival in Malta, I occupied a room in Dixon's hotel for a time. A company of Turks were lodged in the same house, who were returning to Egypt from Italy, where they had been on commercial affairs for the Pasha. One day showed them an Arabic Psalter; and, after I left the house, they sent to me, by their interpreter, to borrow it. I sent them a Psalter and a Testament. Some weeks after, their interpreter returned the books and told me they had read the whole of the Psalter and most of the Testament. I inquired what they said. He replied, "They

said that a great part of these books was taken from the Koran; but I told them the Koran must be rather taken from them, for they were written first. They said, it might be so."

#### *Prediction respecting Bible Societies.*

This interpreter, who is also their physician, is a Greek. He accompanied me to the annual meeting of the Malta Bible Society, and once heard Mr. Wilson preach in Greek. He at first supposed the Bible Society was a new system of religion. I gave him an account of the principles and objects of the institution, and put into his hands some tracts. He said, "If the Bible Societies continue their operations twenty years, this *machine* (a name which he gave the ecclesiastical system of the Catholics and Greeks) will be destroyed." In one of our interviews, I spoke at some length of the difference between the Christianity of the Apostles and that of the oriental churches of the present day. He seemed rather a free thinker. I endeavoured to describe the two extremes of superstition and infidelity, and the golden medium of pure, primitive Christianity. He is one of a considerably large class of persons, who cannot be called believers in revelation, and yet scarcely deserve the name of deists. They disbelieve what passes for Christianity in these countries; and whether they believe in any revelation or not, they themselves scarcely know. They disbelieve, however, not so much from any supposed want of evidence in favor of original Christianity; as from the monstrous absurdities and ridiculous ceremonies, which constitute all that they have ever seen of religion. Superstition and infidelity are two extremes, which approach near to each other; and the human mind makes an easy transition from one to the other. Hence, when the chains of superstition, by which the minds of the orientals are held in bondage, come to be broken, infidelity is too often the consequence.

*Instructions of the Prudential Committee to the Rev. William Goodell, and the Rev. Isaac Bird, about to be attached to the Palestine Mission, delivered by the Corresponding Secretary, in the Presbyterian Church, Cedar-street, New-York, on Thursday, Dec. 5, 1822.*

[After a brief introduction, in which the urgency of the call that could induce the missionaries to leave their native land, is described, the instructions were delivered, with some slight variations, as follows:]



DEAR BRETHREN,

Proceeding from this place to Malta, you will there seek a temporary residence, and prepare yourselves for ulterior duties. The first thing, which will claim your attention, is the thorough acquisition of the languages spoken on the shores of the Mediterranean, and by the inhabitants of Western Asia. In this labor you will derive great assistance from your brethren now in the field, who have trodden the same path before you; and whose solicitude for your improvement and effectual co-operation, will add a peculiar value to their fraternal directions. Nor will you find these studies barren of good. Almost all your translations, which in other cases would be a mere scholastic exercise, may be turned to an immediate account, in the promotion of religious knowledge among the multitudes around you. Not a tract, or a school-book, can you publish, in any of the languages spoken in those interesting regions, without finding a great population in need of it, and numbers anxious to receive it.

This consideration is particularly important, as the liberal provision for the press, now established with the permission of the local government, and probably just commencing its operations, affords great encouragement to your evangelical labors. It may be rationally hoped, that this distinguished advantage, possessed at so early a period of your mission, will not only greatly aid you, in every department of your work, but operate as an example of successful enterprise, and thus exert a salutary influence upon other missions at their commencement. What can be more animating than the thought of dispensing the lessons of heavenly wisdom, in the form of portions of Scripture, school-books, and tracts, to so many different classes of persons, many of them just awaking to thought, to inquiry, and to the consciousness that they are rational beings. What a delightful agency must that be, which shall give a happy impulse to the characters of multitudes, who are preparing to take a different part in the affairs of mankind, from any that their fathers have taken. The spirit of the age is at work in many countries. Stupendous results must be expected. Happy they, who are engaged in turning every change, in the circumstances of men, to some good account in their divine Master's cause. Malta is a place eminently favorable to the diffusion of knowledge, and to missionary enterprise. That indefatigable laborer, Mr. Jowett, has

written to the Society, under whose direction he acts, that he could find abundant employment there for twenty able and faithful missionaries; and that, by the time these were fairly engaged in their work, or fitted for active service in other countries, there would be room for twenty more. It is in a high degree probable, that this will be a radiating point, whence light will be sent forth into all the surrounding countries, for many years to come. The salubrity of its climate, the security afforded by the present government, the free communication which is thence maintained with all the ports of the Mediterranean, and the fact that so many foreigners resort thither from distant regions, afford great facilities for the accomplishment of benevolent designs.

Your ultimate destination, with the blessing of the Lord of missions, is the land of Judea; and the particular place of your residence, the ancient city of David. It is far from your wishes to cultivate a superstitious reverence for any place on earth; or to indulge the thought, that the humble, believing soul may not as easily rise to heaven from the most retired corner of the globe, as from this centre of the ancient world, consecrated by the prayers of patriarchs, and the blood of martyrs. Yet who could behold without emotion those hills, on which Moses fastened his dying eye from beyond the Jordan? Who could survey without intense interest the plains and fountains, with which Joshua and Samuel, Elijah and Isaiah, were once familiar? Whose mind would not be struck with awe, as he looked upon the place, where the stupendous plan of the world's redemption was unfolded? the country, where He, who was the Son of David and the Son of God, appeared in the form of a servant, wrought miracles, uttered his divine instruction, illustrated his teaching by his own spotless example, and offered up his life as a sacrifice for sin? the city, where he rose from the dead, comforted his disciples, commanded them to publish the Gospel throughout the world, and whence he ascended to heaven?

You will endeavor, dear brethren, to fix yourselves in this interesting spot, as soon as you can do it with the requisite preparations, and with the prospect of making a judicious application of your powers and faculties to the spiritual wants of the people. After three months residence at Jerusalem, your beloved brother Parsons considered it a place of unrivalled importance, as the centre of missionary operations: and

one that is to be occupied, if possible. It comforted him, on his dying pillow, that God had enabled him to act as a pioneer to succeeding laborers.

If ever there was a missionary station, in which the persons engaged would be continually prompted to fidelity, that to which you, dear brethren, are assigned, is the very station. Every time you cast your eyes on Gethsemane and Calvary, you will be reminded of the sufferings which your Saviour bore for your sins, and for the sins of your brethren of the human family. When you walk over Mount Olivet, you will think how frequently the same glorious Personage, in the days of his humiliation, passed that way, on his visits of kindness to the friends whom he loved. As you look back upon the devoted city, in which the abomination that maketh desolate has so long been set up, you will remember with what compassion and tenderness the blessed Jesus wept over it. As you cast your eyes to the south, you will see the village of Bethlehem, where the wise men worshipped the infant Saviour; as you turn to the north, you will gaze upon Mount Zion, so long the emblem of the church on earth and the church in heaven. By all these external objects be excited to unremitting diligence, to laborious industry, to a close and humble walk with God, to ardent aspirations after eminent holiness. The very stones of the pavement would seem to cry out against unfaithfulness in this consecrated region; as the very hills and vallies would lift up the voice of joy and gratulation, at the revival of genuine religion in a place, which formerly enjoyed the peculiar presence of Jehovah, but has now lain, for so many dark and dismal ages, under the distinct and visible expression of his anger.

In considering Western Asia and the neighboring parts of Africa, as fields of missionary labor, it is obvious that a large portion of present exertions must be applied to exploring the state of these countries, and opening channels in which the waters of life may hereafter flow to refresh many nations. It is probable that one of you, in company with one or more of your brethren now in the field, may find it conducive to your great design, to spend every winter, for many years to come, in exploring tours. Egypt now presents a very inviting aspect to inquiries of this sort; and is favored with a more enlightened government, than any other country under the domination of Mohammedan rulers. The press is there beginning to exert its

influence; and a favorable prospect appears of introducing schools, on an extensive plan. While travellers are ransacking the most remote corners of this ancient seat of the arts, from motives of curiosity, or of gain, shall not the church have her agents employed, not to rake out, from the dust of thirty centuries, the remains of dead men; but to impart to men dead in sin that eternal life, which is brought to light in the Gospel.

It may be thought, that the present troubles in the Turkish empire will interpose a serious obstacle to missionary efforts. Suffer not your minds to be discouraged by this apprehension. The precise issue of the present political commotions, in that part of the world, we do not pretend to foresee; but it is the opinion of men best informed on the subject, that the result will be, and at no distant period, favorable to the dissemination of knowledge and religion. But suppose it were otherwise; and, to the view of the mere politician, nothing appeared in prospect but interminable ages of cruel oppression—of bloody superstition and relentless massacre;—is the opinion of the mere politician to be the rule of duty for the Christian church, in regard to her operations for the diffusion of light and life in the regions of darkness and moral death? Is she to remain inactive and inglorious, and to defer her spiritual conquests, till the god of this world is willing to surrender his dominion, and to release his victims? Is she never to read the plain command of her Saviour, written as with a sunbeam, till, through the glass of worldly wisdom, she can see plainly enough to spell out the ambiguous indications of political changes? The church is to enlighten the world, and not to wait till the darkness, which broods over the nations, shall dissipate itself. The principles of the Gospel are to control and to subdue the jarring passions of men, and not to suspend their divine influence, till these passions shall die without a struggle.

In whatever department of your labors you may be employed, dear brethren, let it be always your endeavor to discharge with vigor and fidelity the duties of each day. Whether you are occupied in preparatory studies, or in superintending the press; whether you are travelling in the passage-boat of an Egyptian canal, or pitching your tent on the east of the Red Sea, or spending your summers at the foot of Mount Lebanon; whether you read the Scriptures with pilgrims in the Holy City, or issue from its gates with Bibles and



tracts to be distributed in Armenia;—whether in the house or by the way, in the city or the field, remember that you are the servants of Christ.

For many years, during the period of your education, you have been preparing for this day. No time is to be lost. You will find multitudes of perishing souls, in every region which you visit. To them make the proclamation of mercy, through faith in a Saviour. Disregarding modes and forms, as things of quite inferior magnitude, aim directly at the heart. Press home upon the conscience the guilt of transgression, and the lost condition of the impenitent sinner. Thus may you hope, by a declaration of the simple truths of the Gospel, to gain attention, to impress conviction, and, by the blessing of God, to produce an entire renovation in the character of some immortal beings, who shall be the seals of your ministry, and the crowns of your rejoicing, in the day of the Lord Jesus.

A delightful part of your duty will be to cultivate the most endearing union among those, who are embarked in the same cause: not only with your brethren, attached to the same mission; but with the missionaries of other societies, the agents for distributing Bibles and tracts, travellers who wish to promote the progress of Christianity, and all who love your Saviour and wait for his appearing. The hearty co-operation of men belonging to different communions, and engaged in different employments, you will endeavour to secure for the extension of our common Gospel.

Let it be an object with you to discover new modes of access to the minds of the people where you may be, and the speediest and most efficacious method of bringing divine truth into contact with the conscience and the heart. Probably great improvements are yet to be made, in both these respects. Paul declares it to be a characteristic of pagan nations, that they are *inventors of evil things*; and it should be a prominent trait in the character of those, who aim to subvert paganism, and every false religion, that they are *inventors of good things*. Do not suffer yourselves, however, to be led astray by crude speculations or hasty conclusions. In regard to any measures for the prosecution of your work, examine faithfully, judge deliberately, and act perseveringly.

You go, dear brethren, as ambassadors in a double capacity. In common with all the ministers of Christ, you are his ambassadors to your fellow sinners, charged to

proclaim the glad tidings of his pacification, and to urge the acceptance of his gracious offers. You are also ambassadors from the churches in this country to their suffering fellow men in the eastern world. From a continent but recently discovered, you carry back the knowledge of the Scriptures and of salvation to regions where flourishing churches once stood, but where the power of religion has long ceased to exist. As our Christian community cannot go in a body to deliver the message of their Lord, they send you to deliver it for them. Whatever you have learned of God's merciful designs to a guilty world,—whatever of the excellency of Christian society on earth as preparatory to the blessedness of heaven,—communicate all in the name of Christ, and as the messengers of our churches.

And now, beloved brethren, with most affectionate desires for your welfare, and that of the dear partners of your lives, who accompany you, we heartily commend you to God, and to the word of his grace. You go attended by the best wishes of numerous Christian brethren, with whom you are personally acquainted, and of still greater multitudes, whom you have never seen, though they are one with you in spirit, and rejoice with you in the same hope of an heavenly calling. Their prayers will continually ascend in your behalf, and will importunately ask, that divine wisdom may be imparted to you, and that, in the language of the Apostle, you *may not run in vain*. Let this thought comfort you, through the whole course of your uncertain pilgrimage.

Receive, then, the parting benediction of the Society, by whose instrumentality you are sent forth, and of American Christians, wherever scattered through our widely extended country. May the blessing of Abraham's God rest upon you. May you be defended from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. May your labours be prosperous in their beginning, and triumphant in their issue. May your lives ever bear a consistent and powerful testimony to the religion of your Saviour. May you experience the full import of his declaration, *Lo, I am with you alway, even unto the end of the world*. May you know what it is to overcome, in the great war, which the Captain of your salvation is waging with the powers of darkness, and thus you will be *pillars in the temple of your God, and go no more out FOR EVER*.

## AMERICAN BIBLE SOCIETY.

The seventh anniversary of the American Bible Society was celebrated in the city of New-York on the 8th instant. The following account of the meeting of the Managers on Wednesday the 7th inst. and of the Society on the succeeding day, is taken from the New-York Advertiser.

On Wednesday an adjourned meeting of the Board of Managers was held at the Bible Society's House, for the purpose of receiving Delegates from Auxiliary Societies, where the Managers were highly gratified at meeting a large number of representatives from auxiliaries in different parts of the country, from whom much interesting information respecting the situation and circumstances of their different Societies was obtained. It was peculiarly pleasing to learn that in almost every instance the Societies are flourishing, and that an increasing zeal and interest in promoting the benevolent objects of the parent institution are extensively prevalent.

At 9 o'clock, A.M. on Thursday, the Society met at their House, and at half past 9 moved in procession to the City Hotel in Broadway.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, Matthew Clarkson, Esq. Vice-President, took the chair at 10 o'clock A. M. supported by the Hon. De. Witt Clinton and Richard Varick, Esq. Vice-Presidents of the Society, and the meeting was opened by reading the 62d chapter of Isaiah, by the Rev. Mr. Sutherland, of New Hampshire.

The President's address was then read by the Rev. Dr. Milnor, Secretary for Foreign Correspondence. Letters apologizing for unavoidable absence were read by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence, from the Hon. John Jay, President, the Hon. Bushrod Washington, Hon. John C. Smith, Hon. William Tilghman, Hon. Andrew Kirkpatrick, Hon. John Q. Adams, Hon. Charles Goldsborough, Hon. William Philips, Hon. Duncan Cameron, Hon. D. L. Morrill, Joseph Nourse, and Francis S. Key, Esq.—after which the Treasurer's accounts for the past year were read by William W. Woolsey, Esq. Treasurer.

The Annual Report of the Managers was then read by the Secretary for Domestic Correspondence. For this able and important document, we understand the Society are indebted to the indefatigable and valuable officer by whom it was read. It contains a luminous and inter-

esting account of the proceedings of the Managers during the past year.

From the statements in the Report it appears, that during their seventh year, the Society have printed of—

Bibles in the English language,	23 500
New Testaments in do.	21 500
Do. in the Spanish language,	7 000
Bibles printed at Lexington, Kentucky, from stereotype plates belonging to the Society,	2 000
The Society have purchased Bibles in the German language,	1 100
And they have received from the British and Foreign Bible Society, Spanish Bibles for gratuitous distribution in Mexico and South America,	500

Making in the whole,	55 600
Which added to the number mentioned in the last Report, viz.	268 177

Make a total of	323 777
in the first seven years of the Society.	

There have been issued from the Society's Depository during the past year—

Bibles,	28 443
Testaments,	26 357

54 805

Which, with the Bibles, Testaments, Mohawk Gospels, and Delaware Epistles, issued during the six preceding years, viz. 193 313

Make a total of	248 623
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During the past year, the Bibles issued in the French, German, Spanish, Gaelic, and Welsh languages, amount to 1 079  
And the Testaments in the Spanish and French languages, to 3 055

Making a total of	4 134
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The Society have distributed gratuitously during the past year, to Auxiliary Societies and others, 12,923 Bibles and Testaments, all of the value of \$7,592 24.

The receipts during the past year, including the subscriptions to the Depository, amount to \$45,131 25.

During the same period, there have been recognized 59 new Auxiliary Societies, making in the whole, 360.

We have room to notice only some of the principal topics contained in the Report. The first is, the completion of the Society's House. This building was begun in May last, and notwithstanding the



loss of time occasioned by the fever, it was finished and occupied in January last. Between eight and nine thousand dollars expended for this important object, were raised by the voluntary subscriptions of individuals; and the remainder of the sum by a temporary loan, without interfering with the ordinary business, or diverting the ordinary funds of the Society from the objects to which they were to be applied. The business of the Society is now all carried on under the same roof, and is conducted with much more convenience and advantage than heretofore; whilst measures have been adopted, by the operation of which the debt contracted by the Managers for the Depository will in a few years be extinguished, without encroaching on the treasury of the Society.

The interruption of the business of the Society during the prevalence of the sickness the last season is alluded to; and the general prosperity of its affairs, notwithstanding this calamitous visitation of Providence.

Upon the application of the Baptist Missionaries at Serampore in the East Indies, the Board of Managers granted to them 1000 dollars to aid in the translation and publication of the Scriptures in the languages of India; and the sum of 500 dollars to the American Missionaries at Ceylon, to be expended in the purchase of the Scriptures in the Tamul language.

In consequence of the disposition of the inhabitants of Mexico and South America to receive the Scriptures, and the importance of furnishing them therewith as far as the situation of the Society's affairs will admit, the Board of Managers are procuring a set of stereotype plates of the Spanish Bible, for the purpose of supplying the wants of those interesting portions of our continent.

During the past year the Society have employed, as a travelling agent in some of the western States, the Rev. Richard D. Hall, a clergyman of the Episcopal Church belonging to the State of Delaware. Of his zeal and talents for this important agency, the Managers have had such abundant evidence, that they have engaged him in a similar service for the ensuing year, and they have reason to expect the most interesting and gratifying results from the continuance of his services.

The universal success of kindred institutions in all parts of the world, is noticed with feeling and gratitude; and at the same time the lamentable and extensive want of the Scriptures in our own country, as well as others, is mentioned as a motive

to new and greater exertions in support of the Society, and in the furtherance of its objects.

The severe loss which the British and Foreign Bible Society have sustained during the last year by the lamented death of the Rev. John Owen, one of their Secretaries, and the respectful notice taken of this event by the Board of Managers, are mentioned; and the Report concludes with a general survey of the progress, success, and important consequences of Bible Societies in all quarters of the world.

After the report was finished the following Resolutions were unanimously adopted by the Society—

1. On motion of the Rev. Dr. John Woodhull, of New-Jersey, seconded by the Rev. William Ross, of the Methodist Church, N. Y.

*Resolved*, That the Report of the Managers now read be approved and adopted, and that it be printed under their direction.

2. On motion of the Rev. Dr. Milledoler, of the Dutch Church, N. Y. seconded by Chauncey Langdon, Esq. of Vermont,

*Resolved*, That the thanks of the Society be given to the Board of Managers for their services during the past year.

3. On motion of the Hon. De Witt Clinton, seconded by Thomas Eddy, of the Society of Friends,

*Resolved*, That the thanks of the Society be given to the President for the address with which he has favoured the Society on the present occasion, and for the lively interest which he manifests in its prosperity and success.

To this resolution, Peter A. Jay, Esq. replied, acknowledging, on behalf of his father, the tribute of respect from the Society.

4. On motion of William W. Woolsey, Esq. Treasurer of the Society, seconded by Samuel Boyd, Esq.

*Resolved*, That the thanks of the Society be given to Matthew Clarkson, Esq. acting Vice President, for his constant, unremitting, and zealous attention to the concerns and business of the Society, ever since its organization.

5. On motion of the Rev. John P. K. Henshaw, of the Episcopal Church, Baltimore, seconded by J. C. Hornblower, Esq. of N. Jersey,

*Resolved*, That the thanks of the Society be given to the Secretaries and Treasurer for their important services gratuitously rendered to the Society.

To this resolution the Rev. Dr. Milnor

replied on behalf of himself and his associates.

6. On motion of the Rev. Joshua Finley, of the Baptist Church, Baltimore, seconded by John Griscom, of the Society of Friends,

*Resolved*, That the thanks of the Society be given to the Auxiliary Societies, for their contributions to its Treasury, and for their exertions in distributing the Scriptures in their several districts.

7. On motion of the Rev. Benjamin Mortimer, of the Moravian Church, New-York, seconded by the Rev. Dr. McLeod.

*Resolved*, That the thanks of the Society be given to the several individuals who, by their liberal contributions, have assisted in erecting a convenient building for the accommodation of the Society, thus enabling it to extend its operations, and to perform in a more acceptable manner the important duties for which it was founded.

8. On motion of Theodore Dwight, seconded by the Rev. Dr. Milnor—

*Resolved*, That the Society learn with lively satisfaction, that the prospect of introducing the Scriptures into various parts of South America becomes more and more flattering; and that the Society will do every thing in their power to supply the wants and gratify the wishes of the inhabitants of that portion of our continent on this interesting subject.

Upon seconding this resolution, Dr. Milnor introduced to the Society Sen. Vicente Rocafuerte, a Spanish gentleman, and a native of the province of Peru, who made a short but very interesting address on the subject of the resolution.

On no similar occasion have we experienced such unmingled gratification, as at the present. Although the day was rainy and uncomfortable, the large room in which the Society met was filled with company, a large proportion of which was composed of females. Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State, a large number of clergymen of different denominations and other gentlemen of distinction from different parts of the Union. Although the exercises lasted for nearly 5 hours, and many persons were unable to obtain seats, no symptoms of fatigue or uneasiness were manifested, but the audience exhibited a closeness of attention, and a degree of delight, at the different addresses, which must have been peculiarly gratifying to the gentlemen by whom they were delivered. This was the natural consequence of such distinguished exhibitions of talents and eloquence. The

address of the President was such as might have been expected from its venerable author—able, impressive and pious. As the addresses are to be published, we will not attempt to forestal public opinion regarding them further than to say, that they were highly respectable, elegant, and not unfrequently unusually eloquent. We shall, however, be pardoned for saying, that the meeting listened to the address of the aged Dr. John Woodhull, with mingled emotions of delight and surprise. This venerable Minister of the Gospel has reached within a few months of his 80th year—he assisted in forming the Society, he has witnessed its progress and prosperity with fervent thankfulness, and now, at his advanced age, appears to pronounce upon it his parting benediction. Possessed of most singular strength and energy of body and mind, in the full enjoyment of his faculties, it was truly affecting to hear him say,—“He who now addresses you, will probably address you no more. His head is whitened by 80 winters—he has laboured 55 years in his Master’s vineyard—it may truly be said his course is finished.”

We will venture to add, that the speech of Sen. Rocafuerte was listened to with much delight, and received with lively approbation. Though a foreigner, and of course imperfectly acquainted with our language, his address was strikingly appropriate, chaste, and impressive, indicating sound principles, and the most catholic spirit.

The progress and success of this highly important NATIONAL INSTITUTION, must afford to Christians of all denominations the most sincere gratification. Notwithstanding the interruption of its ordinary business during the prevalence of the sickness the last season, its affairs have continued to flourish. The amount of its income reflects much credit on the public liberality, and furnishes strong evidence of the interest which the country feels in its objects and success—we trust we may add, that it offers a pledge of its future more extensive and more animated support.

When the American Bible Society was formed, it was considered as an experiment, and by many even of its friends and supporters as one of doubtful issue. A very short period served to dissipate every doubt and every fear of this description. It was hailed by good men in all parts of the country as one of the most important institutions of charity and benevolence, which distinguish this benevolent age. Formed upon the liberal and catholic plan of kindred institutions in Europe, it met



with a cordial reception from a liberal and catholic community, its objects were justly appreciated, and its importance and usefulness extensively acknowledged. Its progress has been such as might be expected from such an institution, established in such a community. It has distributed the Scriptures in every district of our extended country—to those who were able to purchase at an extremely moderate price; to the poor gratuitously. The effects of this distribution have been such as might have been looked for among a Christian people—joy and gratitude have been enkindled in the bosoms of the needy and the destitute; “glad tidings of great joy” have been communicated to those who are in solitude far removed from the friends of early years, with whom they “took sweet counsel,” and “walked to the House of God in company”—the wilderness and the solitary place have been made glad for them, and the desert has rejoiced and blossomed as the rose.”

Having, by the building erected in this city, the capacity for more extensive operations, the Society look forward with confidence to the public for the supply of more enlarged means of carrying on those operations. Knowing no distinction of sect or denomination, but providing for Christians of every name the pure and uncommented Scriptures, they entertain no fears that those means will be withheld. Encouraged by the events of the past, and animated by the prospects of the future, the Society will prosecute their undertaking with new and more lively zeal and diligence, trusting to the countenance and support of the country, and the Great Author of the Bible, who has declared, in the concluding words of the Report, “that his word shall not return unto him void, but shall accomplish that which he pleases, and shall prosper the thing whereto it is sent.”

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NEW-HAVEN, MAY, 17.

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#### PENITENT FEMALE REFUGE IN BOSTON.

Our readers are probably aware that this benevolent institution has been in successful operation since the year 1819. From the fourth Report, just published, it appears that an Act of incorporation has been granted by the Legislature—that the labours of the Directors have been blessed, and that its prospects of usefulness are increasing.

The receipts during the last year were \$515, 45. Expenditures \$568, 64. The whole number admitted since March, 1821, is 43. Since Jan. 1822, 26. There are now eight persons residing at the

Refuge. A subscription was opened the past year for building a new house; but the necessary sum has not yet been obtained. Many more might be received were the accommodations sufficient.

There are two objections which are frequently urged against giving charity to this Institution—neither of which are real objections. First, that it is of no use to the public. Who that has visited our large cities, and seen the scenes of degradation, misery and sin which may daily be witnessed in certain parts of them, has not felt a kindling of compassion, and wished for some mighty machine of benevolence, that would do away so much wretchedness? And what would be a greater public good, than to terminate so great an evil? The second objection, is, that these forlorn females are too abandoned characters to receive our charities. The objector ought to remember, that none are beyond the reach of mercy while in a world of mercy. Many of these poor creatures have been allured and deceived by the abandoned; and in an unguarded hour have left their friends, placed themselves beyond the walks of kindness, and begun to drink of that cup of bitterness, of which it seems to be their doom to drink in this life, and the next. True they are fallen—and fallen low; but not too low for Christian charity to stoop to raise them; and not lower than Christ stooped as he preached in the cities of Judea. Most ardently do we hope that God will smile upon the labours of the Directors, and that the coming year they may have more means put into their hands. We would suggest a few cautions that seem indispensably necessary for the prosperity of such an institution.

1. The females there received, should be denied all access to company, except to the society of a few pious females. This is a great restraint, and should be rigidly practiced for at least a year after admission.

2. The persons should be kept diligently employed.

3. Those who have been at the Institution any considerable length of time, ought to be kept separate from new comers. It is not probable that all who enter, will be reformed; but no opportunity should be given them to corrupt each other.

4. The term of their residence should not usually be shorter than three years. There is little hope of reforming the most abandoned at once; and there is scarcely any danger so great, as that of sending them from this retreat too soon.

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#### INDIAN FUNDS IN ENGLAND.

A writer in the *Montreal Christian Register*, has undertaken to prove that a Society in England called the “New England Company,” have in their hands immense sums of money origin-

ally destined to Christianize the Indians of this country, but which they have perverted. How far he is correct we have not the proper data for judging. It appears that in the year 1649 a corporation was made by the English Parliament, entitled "the President and Society for the Propagation of the Gospel in New England," and that a general collection for this object was taken up throughout all the parishes of England and Wales. In the year 1650, its annual income was about \$3,000 per annum. The writer in question thinks that as its funds are vested in land, and so long ago brought in an income of \$3,000, they must now be very great. He goes on the supposition, that the land is in that part of England where lands have greatly risen in value, and that their value has been continually increasing for 170 years; for he does not pretend that the funds were perverted until the year 1776, a period of 126 years.

Brown, in his *History of Missions*, informs us that after this Society withdrew their aid in sending the Gospel to the Indians of this country, they directed their efforts to the British colonies. It may be, that this Society, which we confess seems not to be very well known, has funds to a considerable amount; but the donors of charities, and the enemies of benevolence, are so scrutinizing, that it seems almost impossible they should be very large. It would be a dangerous experiment for any society of men, to undertake to embezzle monies to so large an amount as the Society in question are supposed to have done; and it is also a hazardous business to accuse such a body of men of such a crime.

## RELIGIOUS INSTRUCTION OF CHILDREN.

*For the Religious Intelligencer.*

To a serious mind which views men as immortal beings destined to an eternal existence beyond the grave, and that realizes in some degree the vast importance of a preparation for that, to us, unknown and untried state of being, it is painful to see these immortal beings sport and trifle away the only probationary state that is given them to escape from the dreadful pains of endless misery, and to secure an eternity of "joy unspeakable and full of glory." To one who believes that in the Gospel of Jesus Christ is revealed the only way in which we may escape impending destruction, and secure the love and favour of God, it is a subject of deep regret to see them despise the Gospel, reject the Saviour, and thus put from them the only way of salvation.

But were this the case with one generation only,—did those who neglect themselves the great salvation, still use every means to have their children, who are to form the next generation and who are to fill their places in the world—did they use their exertions to have these children instructed in the ways of life eternal; then would the Christian philanthropist find something to soothe the pains he feels in viewing the sinful infatuation of one generation, in the secret and joyful anticipation, that the generation rising around him, would be one which would serve their God all the days of their lives. But it is not to be expected that those who reject and despise the Saviour and his gospel, will recommend them to their children; we cannot suppose that they who are careless and indifferent on the subject of their own salvation, will pay any regard to the salvation of their offspring. Nay, should such men act so inconsistent a part, their own examples would effectually counteract all their precepts, in the minds of those, whose perceptions of such inconsistencies are much more acute, than is generally imagined, and whose natural depravity would much sooner follow examples or precepts which are evil than those that are good. When therefore the man, who fears God and loves his Saviour and the souls of his fellow men, looks around him and beholds one generation following another, in almost total ignorance of religious truth, like wave following wave and dashing on the quicksands of eternal destruction, he sees nothing to soothe, nothing to alleviate his anguish. He sees those, whose young and tender minds are capable of receiving impressions that will last through eternity, receiving only the impress of vice, which is fast ripening them for destruction. He believes indeed in the mercy of God, and hopes that the evil will be corrected; but knowing the ordinary ways of His providence, he cannot but see and believe, that he works by means, and that the immediate effects of bad examples in parents, are the means of misery and woe to the children.

Where then shall he look for the means of grace which will penetrate the dark gloom of these habitations of vice and ignorance, where no parents teach their children the fear of God, where no Bible is ever read or seen, from which no parents or children are seen to issue on the holy morn, to participate in the blessings and privileges of the sanctuary. The ordinary means of grace, although abundant, and free to all who choose to embrace the op-



portunities which they offer, are here neglected; and the missionary who goes to heathen lands, overlooks these habitations of vice and heathenism which are situated in a gospel land, amid all the blessings of gospel light and gospel privileges. I mean not to condemn the missionary, any more than I would justify these guilty parents. But I would present the prospect of these unhappy children, and what is it, but a life of vice and ignorance and wretchedness, a death of horror and despair and an eternity of pain and woe, and thus from parents to children, and to children's children; through what an extent of ages does the perspective view sicken the heart as it rises to the eye.

Dark and gloomy indeed is the picture, but not more dark or more gloomy than it is true; neither the pencil or the pen can paint it too strongly; indeed the deepest colours fall before the awful realities of the truth.

But is there not a ray of light which can penetrate this gloom? Is there not a blaze of glorious day which can scatter the darkness of this dreadful night? Yes, blessed be "the Father of mercies and God of all grace," there is an antidote for this deadly poison; there is a balm that can heal this festering wound. Praised be His name, there is no snare by which the grand adversary captivates the souls of men—there is no bond in which he holds his victims, but that the Captain of salvation has power to overcome; and blessed be His grace; he has the disposition to exercise this power in rescuing the victims of infernal malice from the strong grasp of Satan.

Among the numerous plans that God has provided for breaking the bands by which mankind are held the willing slaves of sin, the institution of Sabbath Schools is the one which promises to be a successful antidote for the evils to which I have adverted.

This is the instrument especially adapted to strike at the root of this evil, and one which God has signally blessed in sending the word of life to those to whom the preaching of the Gospel had never reached; and next to the ministry of the word are we to estimate this means of grace. By the efforts of pious and benevolent teachers the gospel has been carried into the abodes of vicious parental example, and brought up in "the nurture and admonition of the Lord." Many, of whom it once would not have seemed presumptuous to have foretold a life of crime and a shameful death, have by their instrumentality been brought to a saving knowledge of the

truth, have made the most valuable members of society, the brightest ornaments of the Church of Christ, the most faithful ministers of the Gospel, and the most indefatigable and successful labourers in the fields of missionary exertion. But the beneficial effects of Sabbath Schools are not confined to children. Although their object is to instruct the *rising* generation, in the principles of the Christian religion, and to impress its truths on their minds and consciences; still their effects in innumerable instances, have been felt, through the children, by the parents. By the observations and questions of the children, on the studies and occurrences at the school, parents have been led to reflection and repentance;—by the distribution of religious tracts among the children, these silent preachers have carried the convictions of truth to the hearts of Fathers and Mothers grown old in sin; and by the word of God, in the same way introduced into families where it was before unknown, or brought into use where it was before unread, it has been made effectual to the salvation of households. These are not the mere calculations which reason approves as just, but it is the truth, which multitudes of facts have abundantly proved. In the reports of Sabbath Schools in various parts of Europe, but especially in Great Britain and Ireland, where these schools are in full operation, are many well attested facts of this kind, which speak in a language which cannot be misunderstood, the vast importance of Sunday Schools.

Neither have the benefits reaped from these Schools by children, been altogether by those of ignorant and openly vicious families.

Although, to this class, the benefits have been greater than to others, because instruction has benefitted the head, while its influence has extended to the heart; yet its effects have by no means been confined to these. For those children who have heretofore been only taught that learning which is useful in this life, have here been taught the way of life eternal. Many, whose pious parents have endeavoured to teach them the word of truth—and have been found averse to instruction, have here been excited by numerous examples around them, and won by an affectionate teacher, to love the ways of truth, and many a pious parent's heart has rejoiced in the conversion of those children, for whom he has heretofore laboured and prayed in vain.

(To be concluded.)

*From the Religious Remembrancer.*

## AN INDIAN'S LETTER.

*Extract of a letter from E. Boudinot, the Cherokee, dated Oougillager, (C. N.) March 3, 1823.*

My last letter was dated at Creek Path from whence I have lately returned. From the last of December to the 19th of February, I have travelled 400 miles at least. I shall now continue at home for a short time. The local school at this place above mentioned, is under the immediate care of the Rev. Mr. Potter, who superintends the secular affairs of the family, and acts both as teacher of the school, and preacher—he has in his family about a dozen of the Cherokee children and the average number composing his school is 20. During my visit, I had the opportunity to judge of the said school. I was much gratified and pleased with the proficiency made by each scholar, in the first branches of learning. The children of the family are kept orderly, and under good discipline.

The means of grace are enjoyed by the neighboring inhabitants, who are remarkably attentive, when the preacher rehearses the words of God, with that solemnity and fervor as becomes a missionary, and a herald of the everlasting Gospel. They seem generally awed by the thunders of Sinai, and bowed down into tenderness and contrition by the melting language of the New Covenant.—This is not visionary. I have witnessed the scene, and have had the great pleasure of conversing with those, who were seeking their souls' everlasting good—who felt that they were great sinners and needed the divine application of the balm of Gilead.

Local schools are, I think, very much calculated to do good, particularly in this nation where a spirit of inquiry is rapidly increasing. A certain number of missionaries divided into small institutions, will give advantages of religion to a larger number of persons, than an equal number of missionaries in a compact body would.

My health at present is good. I am not troubled with the cough, unless I overdo myself in labor or exercise.

May grace attend you through life, and be your support in death.

Yours with much esteem and affection,  
E. BOUDINOT.

## SUMMARY.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$1175,07 during the month of April.

Cummings, Hilliard and Co. of Boston have published a new stereotype edition of Wilbur's Biblical Catechism.

From the Tenth Annual Report of the Bible Society of Virginia, it appears that during the year ending March 31, 1823, 377 Bibles, and 522 Testaments were sold; and that 245 Bibles, and 186 Testaments were given to the poor. The whole number of Bibles and Testaments, which have been distributed by this Society since its formation, is 11,457. Of this Society, the Rt. Rev. Richard Channing Moore, D. D. is President, and the Rev. John H. Rice, D.D. 1st Vice-President.

From thirty to fifty Jews attended on the preaching of the Rev. Mr. Frey in Savannah. It will be recollected that this gentleman is a converted Jew, and Agent of the American Society for meliorating the condition of the Jews.

The London Missionary Society has a missionary station at Pulo—Penang or Prince of Wales' Island, which lies off the coast of the Malay Peninsula.

“Number of inhabitants about 35,000.—1300 are native Christians, 3000 are Chinese, and the rest are Malay and other settlers. Here are six schools; two Chinese, three Malay, and one Female Malay. In all these schools, the scriptures and tracts are more or less used, even by the Chinese and Mahomedan teachers. The homage and respect thus evinced for the scriptures, encourage the hope that it is the design of heaven to prosper this Mission, and at no very distant day; and the missionaries flatter themselves, that from amongst the Malay youth, native teachers may be speedily obtained. Several of both



sexes read the New Testament with ease. A Malay School, after defraying the expenses of its establishment, can be supported for ten dollars per month, and about forty or fifty may be instructed therein. Chinese schools are more expensive. In 1786, this island was transferred to the East India Company, and has a regular government, subordinate only to the governor-general."

The Christian Watchman gives the following account of a missionary Station supported by the English Baptists at Dacca, a city in Bengal—

"An auxiliary School Society has been established there for four years, which receives the support of European gentlemen residing in the city, and the favour of many leading natives. By the influence of this institution, 17 Bengalee Schools have been raised and kept up in such a manner, that they give 76 scholars each as the average attendance, the whole number being 1300. A school for indigent Christian children has been highly valuable to Bengal, as it has rescued many from vice and wretchedness. In the majority of these schools, the Bible is read; and "the gradual disappearance of opposition to the introduction of the scriptures into the native schools, is amongst the most pleasing features of improvement." A desire to obtain theological information is increasing in every class of society. At a festival, where nearly 200,000 persons were collected, such was their anxiety to receive tracts, that the distribution of them occupied five days. There are at Dacca about 150,000 inhabitants, more than half of whom are Mahomedans. It is 170 miles N. E. from Calcutta.—Rampusad, a native missionary, labours here in connexion with Owen Leonard, sent by the Society in England."

#### SWEARING.

St. Chrysostom proposes a singular method to facilitate the leaving off this practice of customary swearing. "Wouldst thou know," says the father, "by what means thou mayest get rid of this wicked custom of swearing, I'll tell thee a way, which, if thou'lt take, will certainly prove successful. Every time whenever thou

shalt find thyself to have let slip an oath, punish thyself for it by missing the next meal. Such a course as this, though troublesome to the flesh, will be profitable to the spirit; and cause a quick amendment; for the tongue will need no other monitor to make it take heed of swearing another time, if it hath been thus punished with hunger and thirst for its former transgression, and knows it shall be so punished again if ever it commits the like crime hereafter."

#### GENERAL WASHINGTON'S ARMY ORDERS AGAINST PROFANITY.

*Head Quarters, Thursday, }  
29th July, 1779.*

Many and pointed orders have been issued against that unmeaning, and abominable custom, swearing; notwithstanding which, with much regret, the General observes that it prevails, (if possible) more than ever: his feelings are continually wounded by the oaths and imprecations of the soldiers, wherever he is in hearing of them: the name of that Being from whose bountiful goodness we are permitted to enjoy the comforts of life, is incessantly imprecated and profaned in a manner as wanton as it is shocking. For the sake therefore of religion, decency and order, the General hopes and trusts that if officers of every rank would use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful—if officers would make it an invariable rule to reprimand, and if that does not do, punish soldiers for offences of this kind, it could not fail of having its intended effect.

#### A CARELESS MINISTER.

[AN EXTRACT.]

"The halycon days of a careless minister, like those feigned by the poets, are few in number. The clouds already begin to lower, the storm thickens; the thunder murmurs at a distance; it grows louder and louder, as it approaches; it settles over the head of the devoted victim; he cries for help; he looks around for shelter: he has just time to see that he has none to find, when the tempest bursts in one dreadful peal upon his guilty head, transporting his soul on the lightning's wing, to the bar of God, and leaving his body in dust and atoms. Then all his dreams of happiness and ease are gone; then his false peace forsakes him, and a terrible sound, the cries of souls perished through his negligence, awake him from his sleep, and dispel forever his fatal slumbers."

## POETRY.

## PRAYER.

Prayer is the soul's sincere desire  
Utter'd, or unexpressed,  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burthen of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach,  
The majesty on high.

Prayer is the christian's vital breath,  
The christian's native air:  
His watchword at the gates of death,  
He enters Heaven with prayer.

Prayer is the contrite sinner's voice,  
Returning from his ways,  
While angels in their song rejoice,  
And cry "behold he prays!"

MONTGOMERY.

## URGING CHILDREN TO COME TO CHRIST.

From Nott's Sermons for Children.

"The Lord Jesus knew the wants of children. Though he healed the diseases of the body, he pitied most of all the wants of the soul. He knew that children were sinful in their hearts and conduct. He knew that even, amidst the brightness of the light, which he shed upon the world, they loved darkness rather than the light, because their deeds were evil;—that the best children were sinful in their feelings, and disobedient to what they knew of his own holy law. And he knew, HE, who is the same yesterday, to-day, and for ever; He, knew the worth of their never dying souls. He did not value their souls less because they were young—he knew that eternity would be little shorter to the young than to the old. Eternity begun a few years sooner or later, is still eternity!"

"The Lord Jesus now looks upon you and pities you. Look upon yourselves, think of your sinful feelings, and thoughts, and conduct—think how sinful you have been to forget and disobey God—think how impossible it will be for you to answer one of a thousand of your transgressions—think with what shame and terror you would stand before the bar of God without a Saviour. Compare your feeling and your conduct with the life of the holy Jesus. Can you count the number, can you measure the ill desert, can you

bear the burden of your sins? Look where you will, can you find a friend to bear this heavy load? Ask your father; ask your loving mother. Alas! they find their own sins too heavy to be borne. They love you, but they cannot help you. All they can do, is to lead you onward to the Almighty Saviour. To whom will you go but unto Him? he has the words of eternal life.

"Yes, dear children, your only security is, to come to Jesus; to enter the kingdom of heaven. How often have you been put to shame before your parents, when they have called you to account for your faults. Do you think if you were now to die, you could stand shameless and fearless at the bar of God? Could you make a sufficient excuse for all your faults? Dare you within five minutes present yourselves to answer for your sins before the Judge, and to take the sentence for an endless eternity? Oh think of the endlessness of eternity; of the endlessness of eternal sorrow? Would you not rather have 'peace with God through our Lord Jesus Christ?' Would you not rather be found encircled within the walls of his kingdom, and there safely and joyfully spend eternity, an endless, eternity, as the children of God, and EQUAL TO THE ANGELS?"

## For the Religious Intelligencer.

The subscriber takes this method to express his thanks to the ladies in Otis, belonging to his Society, who by the contribution of twenty dollars have constituted him a life member of the New-England Tract Society. In return for this token of respect and affection, he wishes they may receive the richest of temporal and spiritual blessings from the God of all grace. JONA. LEE.

Otis, Mass. May 9, 1823.

The semi-annual meeting of the Association of the Western district of New Haven County is postponed to Tuesday, 3d of June, to be holden in Hamden, at the Rev. E. B. Colemans.

E. SCRANTON, Register.

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